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NOW that the athletic season is over we can indulge in a few reflections in connection with some of the features that are coming more and more to characterize all such contests as are intercollegiate in their scope. There is no doubt but that the career of intercollegiate contests of various sorts is one of comparatively recent origin in our country, and as yet it has hardly assumed the importance and dimensions that it has in the old country, or among a few of the larger colleges in the U. S. The tendency of this class of rivalry has its good and its bad elements. As a stimulus to college effort and college spirit, as a means of developing a healthy love of sport and solid devotion to the interests of the particular college whose cause is espoused, no doubt intercollegiate competition has no equal. So far as it serves to keep an institution before the eyes of the public and it is a custom which few college authorities are willing to discourage. This is an advertising age, and as a first-class college advertiser, intercollegiate competition on campus, on water, and in hall, well nigh bears away the palm.

But while the custom has its good results, we are prone to think that it has its bad. The spirit of rivalry never engenders the best feelings and never issues in the noblest deeds.

It ever has its roots in a selfish ambition which is satisfied with nothing except personal gain at another's loss. The moral influence of such contests upon the growing characters in colleges and schools is by no means the best, and the 'gambling craze,' which is the bane of all healthful sport, does not scruple to invade the precincts which should be sacred to the noble, the beautiful and the good. The effects upon the men who engage in such contests to excess cannot but be evident, and it is well for us in Canada that the custom has gone no further than recent seasons disclose.

There is another custom, which, as yet, has not taken root in our Canadian colleges, but which will, no doubt, come in the course of time. That is the maintenance of students' clubs which wander over the country during winter months and give concerts and musical entertainments in larger towns and cities. On a limited scale these clubs exist in some of our universities, but as yet they are not common. No doubt they are the means of many a rare treat to an admiring public, but whether they are elevating to the students themselves is another question. The aim of every college should be to inculcate and nourish a self-reliant, modest and sober manhood, and any influence which tends to defeat this end deserves nothing but discouragement.

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Much to the JOURNAL's sorrow the students have not been treated to anything this session in the line of a public meeting of the Alma Mater with its accompanying debate and programme. Some time since we regaled ourselves with the fond hope that, mayhap, time would develop something tangible from the misty hints once made as to such a meeting under the auspices of the Levana Society. But now that the session is so near over we have given up hope in this quarter also. We have sadly missed the old glee club days when concerts galore were planned and promised, and when now and again those promises were

fulfilled. One of the retiring officers of last year's A.M.S. executive made a suggestion with regard to this matter, and we had hoped that the custom which he advocated would have taken permanent shape. An open meeting of the A.M.S., with such a programme as that society can easily furnish, would be a treat to all concerned, and one such meeting each half session is none too much to detract from their interest.

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The JOURNAL ventures the opinion that if the A. M. S. executive would promise *one* thoroughly good evening's programme each session, and procure for the occasion some foreign talent of recognized worth, that no student would begrudge a 50c. fee instead of the present fee of 25c. in order to meet the increased demands upon the treasury which the outlay would entail. In making this suggestion we make no disparaging insinuations against home talent, far from it, but we recognize the added interest which such an occasion presents when a noted singer or reader comes from afar. Miss Knox, of Toronto, made us such a visit some sessions ago, and many of the boys, no doubt, remember it with pleasure even yet. So we say, would it not be a desirable plan for the A.M.S. to undertake such a students' meeting *every* year, and so by bringing the best artists into our midst develop a taste for the beautiful which would not only do us good but be a treat to our friends as well. Doubtless the annual *conversazione* to a certain extent answers the demand, but we are sure that all who catch the spirit of our suggestion cannot fail to see the difference.

THE BRITISH SCHOLARSHIP.

The Scholarship of \$750 a year for two years, assigned to Queen's by the Commissioners of the first International Exhibition, is our blue ribbon, and we are glad to learn that the Senate has recommended Norman R. Carmichael, M.A., to the Commissioners as a fit and proper person to receive the honour. The holder is expected to study in a foreign university and to pursue his studies along some line of Physical or Chemical investigation. When Mr. Carmichael is definitely notified of his appointment, we understand that he is likely to go to Glasgow University to study under

Lord Kelvin, better known as Sir William Thompson, the Newton of Electrical Science. While warily congratulating Mr. Carmichael, we cannot help asking, "Is there no Canadian who will establish a similar Scholarship in Philosophy?"

CORRESPONDENCE.

LETTER FROM REV. DR. J. FRAZER SMITH, OUR MISSIONARY IN CHINA.

THE Principal has received an interesting letter from Dr. Smith, from which we make a few extracts. Though almost all the men of his own day have gone from Queen's by this time, he still looks upon us as his fellow-students, and we must not forget that he is our representative to the millions in China. He is the right kind of a missionary, frank, truthful and sincere. The letter is dated

Hsin Chen, Honan, Dec. 30, 1892.

Our history thus far is much the same as that of all pioneer work in the interior, with this important exception, that we had no person of experience to plan for us and lead the way. In other missions they do not allow men to do new work until they have been five years in the country. I think when we take these facts into consideration that we have great cause for thankfulness to God for the way in which He has led us, and that He has prevented our mistakes from proving disastrous.

Two new stations have been opened, and something has been done both in a medical line, in the way of distributing literature and in preaching on the streets of towns and villages, as well as at fairs, where many thousands of people congregate.

Regarding the general distribution of literature, I have very little faith in it. Of course the Bible Societies have done good in distributing scriptures, but as the years go by this kind of work loses many of the attractions which it had as I listened to some eloquent appeal when the annual meeting of the society came round. The amount of money and work that has been squandered in this way is enormous. Suppose, for instance, that the people of Ontario were without the Bible and that taking the men in the cities and large

towns about one in every ten was able to read, while in the rural districts not more than one in every hundred, while among the women in city and country probably not one in a thousand could distinguish A from B, would you think it advisable to employ a number of men to spread Bibles broadcast among the people; in most cases selling the books at half what the paper cost? Remember that in China there is very little desire to learn to read, and that it is a new doctrine the Bible speaks of, which they have no desire whatever to know about; and even that if they had the desire, the terms used are meaningless to them, or else convey a meaning so remote from the Christian meaning that it is worse than absurd. After talking to man for an hour about one God, using all the illustrations and explanations possible, he will turn around and tell his comrade that your doctrine is the same as their own, viz.: the worship of heaven and earth and ancestors.

I am so tired hearing people speak as if this people were waiting and longing for the Gospel, and that you have only to come and tell the glad tidings to meet with a hearty response. I wish they were in our chapel for one month to see some of the cold indifference with which we meet week after week and month after month. Then, too, it is time to stop praising the Chinese for their intellectual attainments. Their so-called scholars are ignorant of everything outside of their own classics, and they only know these classics in a mechanical way, just as a man might be able to recite the whole of Plato, together with the comments and explanations of his pupils and not be able to tell the why or wherefore of a single opinion, only that Plato said so and so.

One day when reading the Sacred Edict I came to a place under the heading, "Respect kindred, in order to display the excellence of harmony," where it told about an ancient worthy, by name Chin, whose kindred were very numerous, upwards of (700) seven hundred, and yet they all ate their meals as one family. To that family belonged one hundred dogs, which all fed in one kennel; if one dog did not come the others would not eat. The explanation was as follows: "Consider this, Mr. Chin; the persons in his family lived in harmony, hence the very dogs were reno-

vated." I naturally laughed when I read this and my teacher looked grave and somewhat displeased, so I asked him if he really believed such nonsense, and he said he did. I asked him how he proved that Mr. Chin's conduct could change the actions of a single dog, and all the reply I could get was, the Emperor Kang-Hi said so, and it must be true. So with all their classics, no matter how illogical a statement may be: "The Master said so," and some other wise man said the true meaning was so and so. "But," you ask, "what do you think?" "What right have I, or how dare a fool like me question what the ancients have said?" is all the reply. Progress in China, in any direction, must, therefore, of necessity be very slow; nevertheless, there is progress. Those who do not take these things into consideration are likely to be disappointed with results. It is very discouraging at times to work on, and to all appearance accomplish nothing. But all our work is not lost because we cannot point to a large number of converts as the direct results. The Chinese are in need of the Gospel, but it is not true that old systems are tottering and almost ready to fall, neither is it true that there is any desire on the part of the people as a whole for a change.

The educated classes are shut up in their pride and ignorance. They already, in their own minds, know everything under the sun worth knowing, and as firmly believe that anything the foreign barbarians believe and teach is entirely beneath the notice of the "superior men" of the Middle Kingdom. It is a problem, as yet without solution, how to reach the upper classes in China. Not one in one million, I suppose, has yet been influenced to such an extent as to thrust himself, heart and soul, into the work of enlightening his race. And so long as the present terrible hatred to the foreigner exists and is fostered, humanly speaking, they will never be reached. What bearing has this fact on mission work in China? Much every way, I think. The uneducated classes have such a reverence for learning, although very little real desire for it themselves, and hold the opinions of the teacher class in such high estimation that it is a difficult task to permanently influence them along a line seemingly directly opposite to the teachings of their great sages. They know,

too, that they are despised by the teacher class, and yet the lower classes willingly become the dupes of those above them, and without question carry out whatever evil they cunningly plan for them. A man without education embraces Christianity, and the teacher class will at once say that he is a "coarse fool" and an "idiot," and that you cannot expect anything better from him. On the other hand, if a man of learning follows the new doctrine they say that he has been bewitched, and that he has some other object in view, or that the foreigner's money is the attraction. Sad to say the latter suggestion is too often true, and many missionaries are several years in China before they are convinced that such a consideration has any influence in increasing the roll of Church members.

There are some half dozen terms in common use among the Chinese denoting wrongdoing, but not one, or all the terms combined, adequately express the Christian idea of sin. Add to this the fact that it is so hard to reach a Chinaman's conscience, that at times a person questions whether he has a conscience or not, and you will form some idea of the difficulties in the way in presenting the truths of the Gospel.

You ask me about my studies. My time has been so fully occupied that I have had no time for systematic study for over two years. I have a fair knowledge of the spoken language, and I have no trouble in conversation. I can read the New Testament fairly well, and, of course, I am always adding a few characters. I have tried to study this people from a few of the many standpoints from which they can be viewed, and I think that the study of the people is even more necessary than the study of the language. At any rate without a knowledge of the people the best linguist will be a failure as a missionary.

The Freshman year held a regular meeting on March 16th, at which a very interesting programme was presented. Misses Dupuis and Fowlds sang a duet, the Glee Club sang several pieces, and the class poet read an original poem.

The Senior Philosophy students are beginning to organise grind classes, a token that exams are coming near.

COLLEGE NEWS.

SUNDAY AFTERNOON ADDRESSES.

THE address on Sunday Afternoon was delivered by Rev. Dr. Ross. His subject was: Matt. xi., 3—"Are Christ and His teaching superseded?"

Many perplexed souls earnestly ask to-day the same question as John. Some have settled the question by believing that Christ was merely a great teacher, of wide vision, possessing ideas of individual and social life far in advance of His generation. Science is stripping from Christ his supernatural garb, and the theory of development is presented as the proper explanation of the origin of the manifold forms of existence. The knowledge of the laws of nature has been and is doing much to alter the condition of the world. Political Science is revealing the evils of society and pointing out remedies.

In human life, too, there is much that is unlovely, and to alter this, art with its Gospel of the Beautiful, is preached.

That all those have done much to better man's condition is a blessed fact, but it is as handmaids of religion that they have done so. Science and art cannot heal the diseased soul or set man in right relation to his Maker and Judge.

The spirit and teaching of the life of Christ give expression to the fact of human brotherhood, and the duties arising out of the relationship. The life of Christ presents also the unselfish devotion to duty so much needed to-day. Let every man be influenced by the unselfishness taught in the sermon on the Mount, and we should have the ideal state. Christ's life emphasises, too, reverence for the spiritual and unseen, a part of His teaching which requires to be particularly impressed upon the world at present.

The individual and social life of the Gospel are possible only in a regenerated social state. Is not the Christian Church to blame that this state is not here already? Has not the "imitation of Christ" been merely a pious sentiment and the imitation of the world the principle of action with those who compose His church? Let the church carry out truly the method and secret of Jesus, and its efforts to reach and uplift the millions will be more effective.

DIVINITY DINNER.

The Divinity Banquet has come and gone. It was a complete success. The tables were prettily decorated with flowers and loaded with things edible, served in Bassam's inimitable manner. The "boys" were prepared to do everything justice.

The speeches in proposing and responding to toasts were quite enjoyable. Dr. Williamson was quite up to his old-time kindly scholarly plane and gave much weighty advice to the class who are now going out, which was listened to with reverence. Dr. Bell, in his genial way, rapidly reviewed the course of Queen's during his connection with it and drew from the retrospect lessons of thankfulness and hope.

The Principal was present and seemed to enjoy himself.

The speeches of the boys were well-given—less rhetorical than common but more substantial. The pleasant gathering broke up at mid-night.

A. M. S.

President Walker presided at the Alma Mater meeting, last Saturday night, having entirely recovered from his illness. There was considerable business before the meeting. F. Hugo moved that the Publishing Syndicate be asked to pay \$5 for the use of A.M.S. piano; the motion was lost.

W. L. Grant, C. McNab, A. E. Ross, F. Hugo, J. W. Muirhead, J. M. Mowat and W. H. Davis were appointed a committee to select a Journal staff for next session, and take what measures they deemed fit regarding form, publication, etc., of the Journal.

J. M. Mowat reported for the Executive, regarding Mr. Pense's bill of \$12.56. He recommended that the bill be paid, with the exception of an item of \$2.40 for circulars, which was referred to the Business Manager of the Journal. The report was adopted.

D. R. Drummond presented his report as chairman of the curators of the reading room. The financial part of the report showed that \$84.88 had been received, and that there was a balance on hand of \$7.83. The report contained several suggestions as to the binding of magazines, and the way in which others might be preserved from the depredations of certain students.

The retiring curators were appointed as a committee, with D. R. Drummond chairman, to recommend curators for next year.

W. L. Grant moved that the Æsculapian Society be requested to give an account of the money granted to them for the furnishing of their reading room. The motion was carried.

M. B. Tudhope gave notice that the committee appointed to consider the relation of the Athletic Association to the A.M.S. would report next Saturday.

A good programme was then carried out, the first item of which was a recitation by R. Burton. Then followed a solo by A. E. Lavell. J. Rollins gave the "Revenge of Bernardo del Carpio," and J. B. Cochrane recited, in his own inimitable way, Anthony's speech in the Forum, after which a hearty chorus was sung by the meeting. J. A. Leitch recited "Horatius on the Bridge" in a very dramatic manner. The last piece was a reading by W. L. Grant. The Critic surprised every one by being present, and ready to give his report when called on.

COLLEGE NOTES.

Professor—"What do you understand by true curiosity?"

J. L. M.-I-r—"By true curiosity, as I understand it, is meant a desire to *get at the root of the matter.*"

J. B. McDougall, '96, and J. H. McArthur, '96, are in the General Hospital.

The Glengarry students attending College had their picture taken lately. There are quite a number of them.

Among the questions laid on Dr. Watson's desk the other day was the following poser: "State Mill's view of knowledge, also the correct view." The youth or maiden propounding this is evidently after blood.

By-rs (to young lady)—Please don't apocryphate your sentences. (Young lady swoons.)

At the last meeting of '93, D. W. Best was appointed delegate to the Divinity dinner. The committee appointed to make preparations for a dinner reported, and were instructed to continue in their work.

Vague rumours are afloat that part of the money voted by the A. M. S. to the Ladies' Reading Room was devoted to the peanut and taffy social. We are pleased to know this is untrue.

BYSTANDER.

We have now reached the worst part of the whole session,—the month immediately before exams. Until the second week in March, or thereabouts, nearly every student who is interested in his work can study for the love of it with a pure desire for "sweetness and light," leaving exams pretty much to take care of themselves. If there has been a favorite line of work and reading, we have been able to turn special attention to it and really strive to master it without any thought of eternal reward, the thought of April only intruding itself at times as a disturbing element. Now all is changed. Even the best students are seen nervously looking over old papers and synopsisizing their work with a view to the final cram. Honour students in those courses which require a great deal of reading are skipping classes wholesale in order to read up back work and glance over hooks read last session or before Christmas. Good working illustrative lines from Wordsworth and Browning are being committed to memory, critical forms of expression that will look well on the paper are being prepared for emergencies, and the sublimest thoughts of "Sartor Resartus" are being coldly condensed and systematized with a view to seventy-five per cent. in the finals. Senior Philosophy men are anxiously comparing notes concerning Mills' Theory of a Belief in an External World, and devoutly praying for inspiration on the subjects of Free Will, Utilitarianism and Evolution. The Divinities are even half ashamed to read their bibles on Sunday, since after reading them all the week with an eye to possible exam. questions it is difficult to change the point of view all at once when the seventh day comes round. *Vanitas vanitatum, et omnia vanitas!* When will this system be changed?

BYSTANDER.

Y. M. C. A.

Last Friday afternoon the organ from Convocation Hall made its first appearance in the English class-room. The Principal has kindly given the Association permission to use the organ for the remainder of this session, and it will no doubt add greatly to the heartiness of the song service. It is to be hoped that the prompt action of the new devotional com-

mittee in thus carrying out one of the suggestions of their predecessors regarding the musical part of our meetings is an earnest of the good work yet to be done by all the committees for the ensuing year.

J. L. Millar, '93, was leader of Friday's meeting. After his address on the topic, "What lack I yet?" that most appropriate hymn, "Give Me Thine Heart," was sung as a quartette. At the close of the regular meeting, the adjourned annual business meeting convened, and the retiring President, Vice-President and Treasurer presented their reports.

THE UNIVERSITY COUNCIL ELECTIONS.

The Council consists of the Chancellor, the Trustees, the Senate and forty-eight elective members. Of the elective members, eight retire annually. This year, six of those who retired were re-elected; two new members were elected, and a ninth—added to the Council on account of the appointment of Dr. Knight as a Professor—was also elected. There are five vacancies still, and these will be filled at the annual meeting on April 25th. Dr. Spankie, of Wolfe Island, will undoubtedly be one of these and Rev. Dr. McDonald, of St. Agnes de Dundee, another; for these missed being elected last week by only one or two votes.

All graduates are entitled to vote, but the Registrar does not send voting papers to those who did not return them in former years, nor to any of whose address he is not certain. Every graduate who sends his address to the Registrar in January or February is sure of having a voting paper sent to him in March. We give the names of the nine elected this year, in alphabetical order:—

George Bell, B.A., Toronto.
J. D. Boyd, B.A., Kingston.
C. J. Cameron, M.A., Brockville.
R. M. Dennistoun, B.A., Peterborough.
John Hay, B.D., Cobourg.
P. C. McGregor, B.A., Almonte.
J. McIntyre, M.A., Q.C., Kingston.
H. J. Saunders, M.D., Kingston.
J. J. Wright, B.A., Lyn.

Mr. John McIntyre as usual came in at the head of the poll, with over sixty votes to his credit.

The Council has power to elect from its number a Trustee annually. The election is made at the annual meeting from those who received the votes of at least five of their fellow-members at the March election. This year, three gentlemen received the necessary number of votes to entitle them to be balloted for on April 25th, viz.: John McIntyre, M.A.; Michael Lavell, M.D., and the Registrar of the Council, Donald M. McIntyre, B.A. The Council must choose one of these three as its representative on the Trustee Board from 1893 to 1898.

The Council has large powers, and these are likely to increase. We congratulate the members who have been re-elected, and we believe that the new blood, Messrs. Boyd, Cameron and Wright, will show itself pure.

ARTS CONTINUED.

[Our readers will bear in mind that in some of these biographies which have appeared or are yet to appear, the sentiments expressed are merely those of the individual writer and not those of the College at large.]

M. B. Dean, during his first two years at Queen's, pleased himself much better than he did anybody else. Then he dropped out for a year and returned last autumn greatly improved. He is zealous at all sports, and this year our champion athlete. He has yearnings to become one of the "upper ten," and an ornament to society. So great, indeed, is his desire to obtain introductions to swell girls that he occasionally becomes rather embarrassing to his friends. He considers himself an excellent judge of female beauty, and when with a pretty girl usually tells her that he thinks her so, and is not in the least concerned if his remark is heard by the whole of a crowded room. He has worked faithfully at his classes this year, and in that respect we have no fault to find with him.

G. F. MacDonnell never does anything until he has looked at it thoroughly in cold blood from all sides; after which he goes for it with a whole-souled determination that usually makes him successful,—except in the case of A. M. S. elections. Unfortunately during the greater part of his course he has devoted himself to the skating rink and to rushing girls in

so thorough-going a way that his class work has usually just been good enough to show how much better he should have done. This year, however, all such frivolity has been strictly subordinated to work, and a Classical medal will probably reward him in the spring. He has not, indeed, forsaken his old loves, but has indulged in them only in so far as they did not interfere with his College work. We predict that during the next half-century G. F. will make his name fairly well known in the land wherein he may choose to dwell; whether for good or evil we are not sure, for that will depend solely upon his own deliberate, cold-blooded choice, based, we should say, on strictly Utilitarian motives.

H. R. Grant strikes one as being a happy medium between the puritan and sport, with a strong tendency to the latter. He has a noticeable weakness for, making stump speeches, tea-meetings, girls, and lemon tarts, in all of which he allows his feelings to carry him away. He can make a speech in defence of his action in sending his resignation as coach to a lady inconsiderate enough to accept it, in support of an impossible gymnasium scheme, foretelling the success of next year's foot-ball team to intending competitors, with all the feeling, energy, jesticulation, and wild-eyed fury of a free-born citizen of the emerald isle; or in other words when he rises to speak he can display more zeal and less discretion, and blunder into more confusion and ill-timed disclosures than any other orator of his age. As he is probably the most popular man in the College we take an interest in his future; he is undecided whether to become a Minister, Doctor, or foot-ball referee; he has made a success of the latter.

Herbert V. Malone is one of the quiet boys, and is a good illustration of the still water that runs deep. He should tell the Profs. that he writes the Everett system of shorthand, so that they would understand how he takes down the notes so quickly, and still has time for an occasional chat with his neighbour. Bert has the pleasant task of holding down Rayside, at the Waterloo of '94, and he says it was worse than sawing wood by the cord. He got there just the same, and got his picture took along with Peck and the others. He

hopes to make it all right with '94, by postponing graduation until next year. His unassuming manners have gained him the good will of his class-mates, and all wish him success in his life work.

A. H. Beaton, gent, is a youth of melancholy mien, whose countenance is sicklied o'er with the pale cast of thought. During his four years stay he has displayed a phenomenal enthusiasm in the arts society, the concursus, and other college institutions, on account of all which, the boys call him "Sly Aleck." He has a great capacity for work, but as yet, this capacity is only potential. "It is just as well for a man to be careful of himself," he says, "Great minds, like great ideas, develop slowly." His spiritual tastes are, however, well developed, and he has an enormous spiritual capacity; sometimes he has been known to burn the midnight incandescent, in his great thirst for such things. On those occasions he is fond of expatiating on the benefits of "A broad platform," and he says there are times when it should be still broader. Although a member of the Vashti, Aleck does not fully believe in the communion of saints: "St. Pol-econ, and St. Matthew-inatics," he declares, "should be expunged from the calendar; only for them, many a good man would bow at the Chancellor's feet, long before he does." When graduated, and galvanized into activity, Aleck will be a hustler.

W. W. Peck, Critic, Chief Justice, Grand Mogul, and head cook and bottle-washer, has read everything, and can prove by causation, sensation and subjective consciousness that his knowledge is to other men's ignorance as the sand on the sea shore to the stray hairs on his own head. He absorbs the science of elementary principles by geometrical progression; has already taken more than a full honour course and several medals; and is likely to increase the number, if the pursuit of abstract truth does not abstract from his intellectual essence the remainder of flesh and blood which is requisite for prolonged physical existence. Having made a critical analysis of universal knowledge, and reduced art, science and literature to a system of noughts and crosses, he serves professors as a handy reference cyclopedia, competent to dis-

pel all illusions, and solve all doubt on disputed points and questions involving extensive reflection. He is the potentiality of brilliancy, and by the law of unnatural phenomena will actualize in a second sphinx.

D. W. Best is the animate representation of a deep drawn sigh. The only striking point in his character is the patience with which he listens to speeches delivered by himself, and distinguished by a calm, deliberate manner and the repetition of ideas already better expressed by other speakers. He is illustrious as a mover of senseless motions and useless schemes, but would be comparatively harmless were it not for an affectation of drollery and vividness, which has an irritating effect on unfortunate listeners. Although sometimes regarded as an ambitious nuisance, he has shown himself both useful and obliging in any duties assigned him; distinguishing himself especially in the secretaryship of the A. M. S., where he earned the reputation of the best secretary the society ever had. Being of a careful and discreet turn of mind, he has the prospect of a successful career, provided he refrains from public speaking.

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